

here in this hall, and if I am to lie down in my bed, I'll do so; if not, I will not do so. I'll remain here and see."

His saying that he will remain and see is his own decision, and shows that he is responsible for his acts. And besides, we all know that if he sits there until he sees, he will remain there until doom's day.

Again, we can see the absurdity and folly of such a position, for he will have to reason thus: "I am sick, but you must not send for a physician, or give me any medicine, for if I am going to get well, I will get well, or if I am going to die, I will die."

O, the folly of fatalism.

One more illustration, and I am done.

Here is a man in the room in the second story of a house, which is on fire, sitting in a chair. The firemen have arrived; the ladders are at the windows; a way of escape is provided; the warning cry, telling him of his danger, is given; the way of escape is offered, but he says, "I will not leave this room, for what's to be will be; if I am to live, I will live; if I am to be burned up, I will be; if not, I will not be." Of course, we all know what the result of his decision to remain will be. This would be folly in the extreme.

So men say, and yet here are the unsaved in this world with the flames of the eternal fires of hell licking about them in their mad fury; a way of escape has been provided, by predestination, in the atoning blood of Christ; salvation has been offered; the warning cry has been given, by fore-ordination: the one who refuses to accept the salvation through Christ dies eternally. In spite of this, they refuse to escape, saying, "What's to be will be; if I am to be saved, I will be; if not, I will not be."

As God has positively fixed all the means for the soul's salvation, and has fore-ordained that men must avail themselves of these means, or be lost, what folly, then, to refuse to awaken and obey.

Come, poor, weary, sin-burdened wanderer; let not Satan longer delude you; come to Jesus Christ and he will save you now.

Some lives are narrow by reason of the way they have let circumstances dwarf them. But we must not say that poverty has this effect, for many who are poor, who have to live in a little house, with few comforts and no luxuries, live a life that is large and free, wide as the sky in its gladness; while, on the other hand, there are those who have everything earthly that heart could desire, yet whose lives are narrow. There are some to whom life has been so heavy a burden that they are ready to drop by the way. They pray for health, and illness comes with its suffering and its expense. Their work is hard. They have to live in continual discomfort. Their associations are uncongenial. There seems no hope of relief. When they awake in the morning, their first consciousness is of the load they must lift and begin to carry. Their disheartenment has continued so long that it has grown into hopelessness. No matter how many or how great are the reasons for discouragement, a Christian should not let bitterness enter his heart and blind his eyes so that he cannot see the blue sky and the shining stars.—S. S. Times.

THE SURRENDERED LIFE.

My Dear Mrs. B.: I will now tell you of the "surrendered life" that I do not believe in. And that is the "surrendered life" you hear so much of in these latter days.

But let me first restate the true doctrine on this subject. In becoming a Christian or disciple there must be a personal transaction between the sinner and Christ. He enters into a covenant with Christ, in which he deeds and conveys to Christ his entire being and all that he has. He withholds nothing. He makes a full surrender.

He is then, of course, under obligation to deliver the goods. In other words, to fulfill the terms of the covenant or full surrender. This he must do. But when he attempts to do it, he finds his business matters in a deplorable condition. He finds that an enemy, the devil, has possession of many of his goods, and he will have to recover them. But the devil is very strong, and he is very, very weak, and the process of recovery will be slow.

And not only so, but often, as soon as recovered, the devil snatches them away again. And then, too, as he proceeds, he finds that he possesses so many more goods than he, in his ignorance, thought he did. And when he thinks, Well, now, I am nearly through, his eyes are opened and he sees this sin and that sin, which had escaped his notice, and he hastens to surrender them according to his contract, and as his whole body becomes full of light he sees new duties and new demands of which he had been ignorant and he cries out, Who is sufficient for these things?

But as the covenant secures to him the grace of Christ, he puts forth renewed effort, knowing that he can do all things through Christ strengthening him.

This goes on through life. No man forsakes absolutely all sin and performs fully every duty in this life. To hold the contrary is perfectionism pure and simple. And that is what the teachers of the "surrendered life" hold. They teach that the believer, with a few exceptional cases, does not make a full surrender at the beginning, but goes on living in this sin and that sin, neglecting this duty and that duty, and making no success of the Christian life.

After a while, in many cases, he makes the "full surrender," actually delivers the goods, all that the deed or covenant called for is made good. He no longer fails in duty, he lives the "surrendered life," and, of course, he is perfect.

Do I believe in the full surrender? As presented in former letter, Yes, with all my heart. In the "full surrender" as presented in this, No, with equal emphasis.

Truly yours,

E. S. K.

And this is the marvel to mortals revealed,
When the silvery trumpets of Christmas have pealed,
That mankind are the children of God.

—Phillips Brooks.

The women of America pay more for artificial flowers for their hats than the whole Church of Christ gives to save the non-Christian peoples.